

τὸν Θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Γὰρ ὁ πεινῶν ὅτι ἰσχυρὸς ἐστὶν ὁ Χριστὸς, ἐν τῷ Θεοῦ γενηνῇ. Ἐ
 ὁ πᾶς ὁ ἀγαπῶν τὸν γενηνῇσαντα, ἀγαπᾷ καὶ τὸ γενηνῇμεν ὅτι
 αὐτῷ. Ἐν τούτῳ γινώσκωμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ,
 ὅταν (ὁ) Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ τηρῶμεν. αὐτῇ
 γὰρ ἐστὶν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ
 ἐντολαὶ αὐτοῦ βαρεῖαι ἐκ εἰσιν, ὅτι πᾶν τὸ γενηνῇμεν (ὁ) ἐν τῷ
 Θεοῦ νικᾷ τὸ κόσμον, καὶ αὐτῇ ἐστὶν ἡ νίκη καὶ νικῆσται τὸ κόσμον ἡ

πίσις ἡμῶν. Ὡς ἔστιν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πσεύων ὅτι Ἰη-
σοῦς ἔστιν ὁ υἱὸς τοῦ Θεοῦ· οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵ-
ματος, Ἰησοῦς ὁ Χριστός· ἐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδα-
τι καὶ τῷ αἵματι· καὶ τὸ πνεῦμά ἐστι τὸ μδρτυροῦν, ὅτι τὸ πνεῦ-
μά ἐστιν ἡ ἀλήθεια. ὅτι βεῖς εἰσιν οἱ μδρτυροῦντες ἐν τῷ ἔρασι,
ὁ πατήρ, ὁ λόγος, καὶ τὸ ἄγιον πνεῦμα· καὶ ἔτι οἱ βεῖς ἐν εἰσι, καὶ
πρεῖς εἰσιν οἱ μδρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα, ὃ τὸ ὕδωρ, καὶ
τὸ αἷμα· ὃ (4) πρεῖς εἰς τὸ ἐν εἰσι. Εἰ πῶς μὴ πνεῖαν τὸ αὐτὸ φ-

L.iii.

1 John 5:7-8

Modern Translations of the Bible such as the N.I.V. Are unreliable
and should be used with caution !

David Clarke

The study notes in this article were derived from Dr. Ken Matt's
work

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The Question of 1 John 5:7–8

It is frequently asserted by modern critics that 1 John 5:7–8 does not belong to the original text of the epistle. The passage—“There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one”—is alleged to be a later addition, chiefly on the grounds that it is absent from a small number of Greek manuscripts, most notably Codex Sinaiticus and Codex Vaticanus, and that it appears in some witnesses as a marginal reading.

From this omission it is concluded that the passage is spurious and ought therefore to be rejected. Yet this argument rests upon a fundamentally flawed assumption—namely, that omission within a narrow band of manuscripts constitutes decisive proof of non-existence. Such a principle, if applied consistently, would unsettle not merely this passage, but substantial portions of the New Testament itself.

For it is a matter of record that the same narrow Alexandrian witnesses, particularly Sinaiticus and Vaticanus, also omit or radically question other well-known passages of Scripture—most notably Mark 16:9–20 and John 7:53–8:11. These passages are likewise absent from these manuscripts, yet their presence is firmly attested elsewhere: in the overwhelming majority of Greek manuscripts, in ancient versions, in patristic citations, and in long-standing ecclesiastical use. No serious defender of the faith would argue that these passages were therefore never written, or that they should be excised from the canon on the authority of two manuscripts alone.

This recurring pattern is significant. It demonstrates that omission in Sinaiticus and Vaticanus is not exceptional, nor is it decisive. Rather, it reveals that these manuscripts represent a limited and irregular textual stream, one that frequently stands in opposition to the broader and more stable transmission of the text preserved throughout the

Church. To grant such witnesses decisive authority is not textual criticism, but textual preference.

Since the original autographs of the New Testament no longer exist, authenticity cannot be established by appealing to omission alone. The text of Scripture must instead be weighed by the whole body of evidence: manuscripts across families and regions, ancient versions, patristic testimony, lectionary use, and the continuous reception of the text in the life of the Church. When this broader evidence is considered, the absence of 1 John 5:7–8 from a small cluster of manuscripts cannot reasonably be taken as proof that it was not part of the original epistle.

Indeed, the same reasoning that sustains the authenticity of Mark 16:9–20 and John 7:53–8:11 applies here. Their omission in the Alexandrian manuscripts does not invalidate their genuineness, because their presence is independently and abundantly witnessed elsewhere. To deny this principle in the case of 1 John 5:7–8, while accepting it in other cases, is methodologically inconsistent.

We therefore reject the claim that omission within this narrow manuscript band is determinative. Scripture was not entrusted to a single scriptorium, nor preserved by two manuscripts alone, but received, copied, read, and guarded by the Church universal. The authority of the biblical text rests not upon a restricted and questionable line of transmission, but upon the providential preservation of God's Word across many witnesses and generations.

Accordingly, 1 John 5:7–8 cannot be dismissed on the basis of selective manuscript omission. Its authenticity must be judged, as with all disputed passages, by the cumulative testimony of the Church. When this is done, the passage stands as both theologically coherent and historically defensible, and its exclusion on the authority of Sinaiticus and Vaticanus alone must be regarded as unwarranted.

The Reading

(KJV) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. {8} And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

(1611 KJV) For there are three that beare record in heauen, the Father, the Word, and the holy Ghost: and these three are one. {8} And there are three that beare witnesse in earth, the Spirit, and the Water, and the Blood, and these three agree in one.

(1568 Bishops Bible) For there are three which beare recorde in heauen, the father, the worde, and the holy ghost, and these three are one.

{8} And there are three which beare recorde in earth, the spirite, and water, and blood, and these three agree in one.

(1587 Geneva Bible) For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are one.

{8} And there are three, which beare record in the earth, the spirit, and the water and the blood: and these three agree in one.

Counterfeit Versions

(NIV) 7 For there are three that testify:

8 the Spirit, the water and the blood; and the three are in agreement.

(NASV) 7 For there are three that testify:

8 the Spirit and the water and the blood; and the three are in agreement.

(ESV) 7 For there are three that testify:

8 the Spirit and the water and the blood; and these three agree.

(CEV) 7 In fact, there are three who tell about it.

8 They are the Spirit, the water, and the blood, and they all agree.

(1901 ASV) 7 And it is the Spirit that beareth witness, because the Spirit is the truth.

{8} For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one.

(HCSB) 7 For there are three that testify:
8 the Spirit, the water, and the blood —and these three are in agreement

(RSV) [7] And the Spirit is the witness, because the Spirit is the truth.
[8] There are three witnesses, the Spirit, the water, and the blood; and these three agree.

(NAB-Roman Catholic) 7 So there are three that testify,
8 the Spirit, the water, and the blood, and the three are of one accord.

(NWT) 7 For there are three witness bearers,
8 the spirit and the water and the blood, and the three are in agreement.

(NKJV) Footnote - NU-Text and M-Text omit the words from in heaven (verse 7) through on earth (verse 8). Only four or five very late manuscripts contain these words in Greek. (The NKJV is a notorious version with their doubt casting footnotes which have the same devastating effect as if they just mutilated the text itself. Do you see they claim only 4 or 5 late manuscripts have the verse in them? We saw a lot more evidence than 4 or 5 which means they are deceiving their readers which means the NKJV also qualifies as a false version.)

Textus Receptus - Traditional Text

1 John 5:7 οτι τρεις εισιν οι μαρτυρουντες εν τω ουρανω ο πατηρ ο λογος και το αγιον πνευμα και ουτοι οι τρεις εν εισιν
1 John 5:8 και τρεις εισιν οι μαρτυρουντες εν τη γη το πνευμα και το υδωρ και το αιμα και οι τρεις εις το εν εισιν

Hort Westcott - Critical Text

1 John 5:7 οτι τρεις εισιν οι μαρτυρουντες

1 John 5:8 το πνευμα και το υδωρ και το αιμα και οι τρεις εις
το εν εισιν

Corrupted Manuscripts

These verses are corrupted in the following manuscripts:

Omits “in heaven, the Father, the Word, and the Holy Ghost: and
these three are one. {8} And there are three that bear witness in earth

Byzantine Text (450-1450 A.D.)

Alaph 01 - Sinaiticus - Fourth century

A 02 - Alexandrinus - Fifth century

B 03 - Vaticanus - Fourth century

K 018 - Ninth century

L 020 - Ninth century

P 025 - Ninth century

Psi 044 - Eight/Ninth/ century

33 (Minuscule) - Ninth Century

048 - Fifth century

Manuscripts which agree with the Textus Receptus for this verse.

Stephanus (1550 A.D.)

Beza (1598 A.D.)

Published Critical Greek Texts with Corruptions

Omits “in heaven, the Father, the Word, and the Holy Ghost: and
these three are one.

{8} And there are three that bear witness in earth

Greisbach, Johann - 1805

Lachmann, Karl - 1842

Tischendorf, Constantine - 1869

Tregelles, Samuel - 1857
Alford, Henry - 1849 revised in 1871
Wordsworth, Christopher - 1856 revised in 1870
Westcott and Hort - 1881
Weiss, Bernhard - 1894
Nestle - 1927 as revised in seventeenth edition in 1941
Nestle-Aland - 1979 - Twenty Sixth Edition
Nestle-Aland - 1993 - Twenty Seventh Edition
United Bible Societies - 1983 - Fourth Edition
Von Soden, Freiherr - 1902
Hodges and Farstad - Majority Text 1982 as corrected in 1985

The Textual History and Defence of 1 John 5:7–8 (The Johannine Comma)

1. Manuscript History

Three major Greek manuscripts are frequently cited in modern textual criticism as witnesses against the longer reading of 1 John 5:7–8:

- **Codex Sinaiticus (/ Aleph)** – Fourth century
- **Codex Vaticanus (B)** – Fourth century
- **Codex Alexandrinus (A)** – Fifth century

It is asserted that these manuscripts omit the longer Trinitarian reading of 1 John 5:7–8 and that many later manuscripts are ancillary to them, having been copied from these textual streams. On this view, textual corruption propagates through manuscript lineage: *like begets like*. When copies are made from a corrupted exemplar, the corruption continues through subsequent generations of manuscripts.

Modern critics often argue that 1 John 5:7–8 represents a later scribal addition. However, this claim is contested by the presence of the verse in other early witnesses and ecclesiastical sources.

2. Early Non-Alexandrian Witnesses

It is argued that 1 John 5:7–8 is preserved in sources that predate Codex Vaticanus and Codex Sinaiticus by at least two centuries:

- **Old Latin witnesses** (2nd century)
- **Greek Vulgate tradition** (c. AD 90–150)
- **Syriac Peshitta** (c. AD 150)

In addition, the passage appears in **early church lectionaries**, which were used for public reading and liturgical worship, particularly on appointed feast days. These lectionaries functioned much like modern responsive readings found in hymnals and service books. Furthermore, **Tatian's *Diatessaron*** (c. AD 150), a harmony of the four Gospels, is said to allude to the theological substance of 1 John 5:7 when engaging Johannine material. If this is correct, it would demonstrate that the verse antedates the Alexandrian manuscripts by approximately two hundred years.

3. Patristic Awareness and Ecclesiastical Use

Dr John Overall, one of the translators of the King James Version, was a recognised scholar of the early Church Fathers. His contribution to the inclusion of 1 John 5:7–8 was significant, particularly in light of the lack of early Greek manuscript support within the Alexandrian tradition. Overall was aware that the verse had been frequently cited by early Church Fathers, even if the surviving Greek manuscript evidence was sparse. The argument follows that modern critics focus narrowly on Vaticanus and Sinaiticus while discounting other forms of evidence such as patristic citation, lectionary use, and early versions. A central logical question is raised: **if 1 John 5:7–8 did not exist in the original text, how could early Church Fathers have cited it?** The repeated patristic references are presented as evidence that the verse was known and used within the early Church, even if it was later suppressed or omitted in certain manuscript traditions.

4. Erasmus and the Reformation Context

Desiderius Erasmus published his first Greek New Testament

in 1516, shortly before the outbreak of the Reformation in 1517. Initially, Erasmus omitted 1 John 5:7–8, stating that he could not find the passage in the Greek manuscripts available to him, though he acknowledged that some Latin manuscripts contained it. Erasmus declared that he would include the verse if a Greek manuscript could be produced. Subsequently, **Codex Montfortianus (Manuscript 61)**—now housed in Dublin—was presented, containing the disputed passage. On this basis, Erasmus included 1 John 5:7–8 in his **third edition (1522)** and retained it in later editions (1535). He died in 1536. These later editions influenced the textual basis of the **King James Version**, which retained the passage.

5. Additional Witnesses Cited

The passage is also claimed to appear in the following sources:

- **John Calvin**, *Institutes of the Christian Religion*, Book III, Chapter 1, Section 1
- Certain **Syriac Peshitta manuscripts**
- **Syriac edition of Hamburg**
- **Bishop Uschan's Armenian Bible**
- **Armenian edition of John Zohrab**
- **First printed Georgian Bible**

Early Latin witnesses include:

- 1 **Tertullian** (d. AD 220)
- 2 **Cyprian of Carthage** (d. AD 258)
- 3 **Priscillian** (d. AD 358)
- 4 **Speculum** (5th century)

5 *Expositio Fidei* (5th–6th century)

6 Old Latin manuscripts (5th–6th century)**Confession of Faith of Eugenius**, Bishop of Carthage (AD 484)

7 **Cassiodorus** (c. AD 480–570)

6. Greek Manuscripts Containing the Passage

The following Greek manuscripts are cited as containing 1 John 5:7–8:

Manuscript	Century
61 (Montfortianus)	16th
88	12th
221	10th
429	14th
629	14th
635	11th
636	15th
918	16th
2318	18th

7. Alexandrian Influence and Doctrinal Concerns

It is argued that the omission of 1 John 5:7–8 arose within the **Alexandrian school**, associated with Origen, who is accused of altering the text of Scripture in several places (e.g. Acts 8:37; Luke 24:40). On this view, Alexandrian textual practices were influenced by Gnostic presuppositions and were hostile to the Antiochian textual tradition. The removal of the verse is therefore interpreted as an early doctrinal attack on the Trinity, a doctrine rejected by Gnostics and later by groups such as the Jehovah’s Witnesses. Modern translations that omit the passage are said to align, intentionally or otherwise, with non-Trinitarian theology.

8. Theological Significance

The disputed verses are commonly referred to as the **Johannine Comma**. It is argued that their exclusion undermines explicit

Trinitarian testimony in Scripture. On this reasoning, any endorsement of translations that omit the passage is viewed as a functional denial of Trinitarian doctrine. The passage is therefore claimed to be as authentically apostolic as any other portion of Scripture, and its defence is urged as a necessary response to modern critical challenges.

9. John Gill on 1 John 5:7

Dr John Gill provides a detailed defence of the passage, acknowledging the textual objections while arguing that: The Syriac version is defective and incomplete in other places. The Old Latin tradition preserves the verse. Jerome complained of its omission by unfaithful translators. Greek manuscript absence does not negate originality. Patristic citation (Cyprian, Tertullian, Athanasius, Fulgentius) supports antiquity. The doctrine of the Trinity does not rest solely on this passage, but the passage clearly affirms it. Gill concludes that the verse teaches: Unity of divine essence. Distinction of Persons. Full deity of Father, Word, and Holy Spirit. He further adduces **Jewish mystical and rabbinic sources** to demonstrate that triadic conceptions of God were not alien to ancient Judaism.

10. Conclusion

On this view, the cumulative evidence—patristic, versional, liturgical, and theological—is held to support the authenticity of 1 John 5:7–8. The passage is therefore defended as part of the original apostolic text and worthy of full ecclesiastical authority.

The Authenticity of Mark 16:9--20

The authenticity of the final twelve verses of the Gospel according to Mark (Mark 16:9--20) has long been contested, but the cumulative evidence in their favour is both extensive and compelling. F. H. A. Scrivener, in his *Plain Introduction to the Criticism of the New Testament*, explicitly undertook to defend this passage “without the slightest misgivings,” and subsequent scholarship has only strengthened that confidence.

Dean John William Burgon's monograph, *The Last Twelve Verses of the Gospel according to St. Mark Vindicated* (1871), remains decisive. Its force has not been materially weakened by later objections, including those advanced by Dr. Hort. While modern critical editions such as Tischendorf and Tregelles isolate the passage typographically, and Westcott and Hort enclose it in double brackets, such editorial caution rests almost entirely on the testimony of two manuscripts alone: Codex Sinaiticus (×) and Codex Vaticanus (B).

Of all extant Greek manuscripts, these two alone omit Mark 16:9--20 in its entirety. Even so, Codex B betrays an awareness of textual incompleteness: following the words *ephobounto gar* (Mark 16:8), an entire column is left blank, the only such blank column in the whole codex. This strongly suggests that the scribe knew something was missing. Codex × , by contrast, exhibits no such signal.

Codex L provides further insight. After verse 8, it first inserts a brief apocryphal summary and then proceeds to include verses 9--20, indicating awareness of multiple endings without dismissing the longer conclusion as spurious.

Beyond × and B, omission of the passage is exceedingly rare. It appears only in certain old Armenian manuscripts, two Ethiopic copies, the Old Latin Codex k, and a single Arabic lectionary. Even here, marginal notes often acknowledge the existence of the longer ending.

By contrast, the overwhelming majority of manuscripts, versions, and ecclesiastical witnesses preserve Mark 16:9--20. These include the principal uncials, the mass of cursives, and all major versions: Syriac, Latin, Gothic, Georgian, Armenian, Bohairic, Sahidic, and Ethiopic.

Especially significant is the marginal evidence. At least twenty-four Greek manuscripts preserve scholia stating that although some copies omit the verses, they are found 'in the more accurate copies' and in accordance with the Palestinian Gospel of Mark. These notes derive

from Victor of Antioch and reflect early ecclesiastical judgement in favour of authenticity.

Patristic testimony is equally weighty. The passage is cited or clearly alluded to by Irenaeus in the second century, and very probably by Justin Martyr and Papias. It appears in Tertullian, Hippolytus, the Apostolic Constitutions, Jerome, Augustine, Chrysostom, Ambrose, and many others across the centuries.

Lectionary evidence confirms continuous ecclesiastical use. Mark 16:9--20 was appointed for public reading in the Greek Church by at least the fourth century, including as the Gospel for Ascension Day and the feast of Mary Magdalene.

The earliest recorded objection arises with Eusebius of Caesarea, whose doubts were later echoed by Jerome. Burgon has demonstrated that nearly all subsequent objections merely reproduce Eusebius's hesitations, themselves likely influenced by Origen's speculative textual theories.

Stylistic objections fail under scrutiny. Similar arguments have been misused to challenge other undisputed portions of Scripture. Natural variation in vocabulary and transition fully accounts for the differences alleged here.

The hypothesis that Mark's Gospel ended abruptly at verse 8 is implausible and historically unsupported. To sustain it, critics must resort to conjectures of lost leaves or unfinished composition, none of which rests on ancient testimony.

Opposition to Mark 16:9--20 thus reduces to the testimony of two manuscripts and the opinion of one fourth-century scholar. Against this stands the united witness of manuscripts, versions, Fathers, lectionaries, and continuous church usage from the second century onward.

The balance of evidence overwhelmingly favours authenticity.

Mark 16:9--20 stands as an integral part of the Gospel as received, preserved, and proclaimed by the Church of Christ.

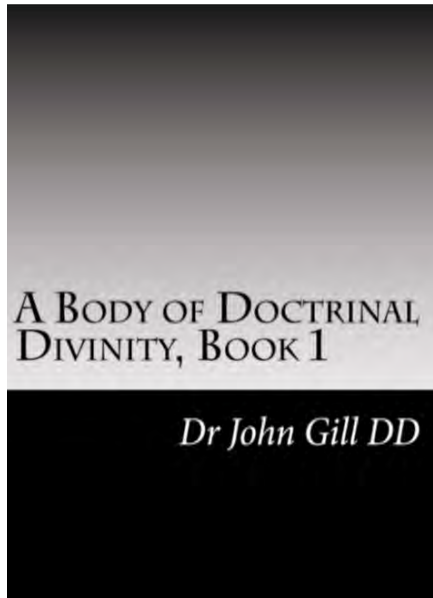
Confessional Statement on 1 John 5:7–8

We affirm that the Holy Scriptures have been providentially preserved by God and that their authority is not dependent upon a narrow or selective group of manuscripts. With respect to 1 John 5:7–8, we reject the claim that its omission from certain Greek manuscripts—most notably Codex Sinaiticus and Codex Vaticanus—constitutes proof that it was not part of the original epistle. The same manuscripts likewise omit other passages of Scripture, including Mark 16:9–20 and John 7:53–8:11, which are nevertheless abundantly attested by the wider manuscript tradition, ancient versions, patristic testimony, and continuous ecclesiastical use. We therefore deny that omission within this limited manuscript band is determinative of authenticity. Since the original autographs no longer exist, the text of Scripture must be received upon the whole evidence of transmission as preserved in the Church. Judged by this standard, 1 John 5:7–8 is consistent with the doctrine of the Trinity taught throughout Scripture and cannot rightly be excluded on the authority of a restricted and questionable line of witnesses.

BIERTON PARTICULAR BAPTISTS RECOMMENDED READING

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21 Of The Justice Or Righteousness Of God.

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24 Of The Sufficiency And Perfection Of God.

25 Of The Blessedness Of God.

26 Of The Unity Of God.

27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The
Unity Of The Divine Essence.

28 Of The Personal Relations; Or, Relative

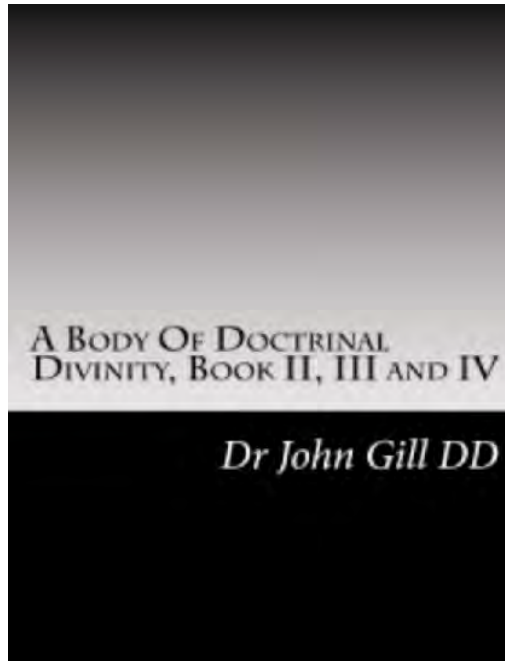
Properties, Which Distinguish The Three Divine Persons In The Deity.

29 Of The Distinct Personality, And Deity Of The Father.

30 Of The Distinct Personality, And Deity Of The Son.

31 Of The Distinct Personality, And Deity Of The Holy Spirit.

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Chapter VII Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.

Chapter VIII

Of The Part Which The Father Takes In The Covenant.

Chapter IX Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.

Chapter X Of Christ, As The Covenant Head Of The Elect

Chapter XI Of Christ, The Mediator Of The Covenant

Chapter XII Of Christ, The Surety Of The Covenant.

Of Christ, The Testator Of The Covenant

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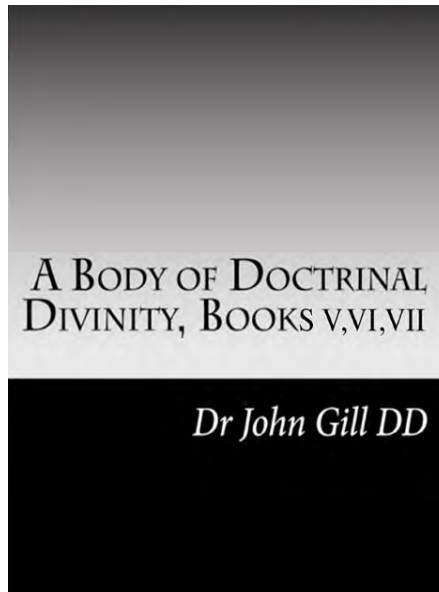
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A BODY OF DOCTRINAL DIVINITY, V, VI,VII.



A System OF Practical Truths

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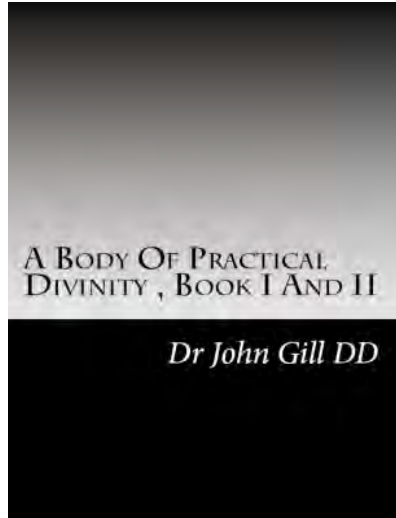
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A BODY OF PRACTICAL DIVINITY , BOOK I, II.



A System of Practical Truths

Authored by Dr John Gill DD,

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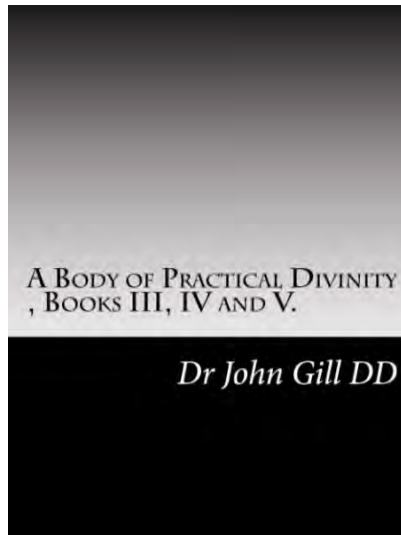
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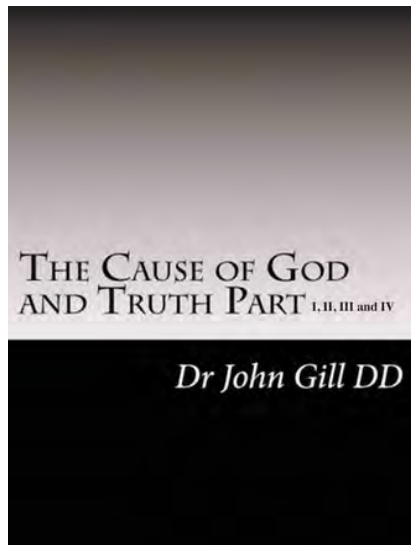
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THE CAUSE OF GOD AND TRUTH, PART I,II,III, IV.



Authored by Dr John Gill DD, Created by David Clarke CertEd
It should be known by the reader, that the following work was

undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistic Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them. In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is

given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

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THE EVERLASTING COVENANT



Publisher Preface

The publisher is the only surviving member of the Bierton Particular Baptists and his story of conversion from crime to Christ is told in, 'Bierton Strict and Particular Baptists,' advertised at the end of this book. At his conversion the publisher could hardly read. He educated himself by reading the bible and classical Christian literature and this book, 'The Everlasting Covenant,' by John Gill, extracted from John Gill's, 'A Body of Doctrinal and Practical Divinity,' was one of the writings that enabled him to understand the doctrines of grace and join the Bierton Particular Baptist Church, in 1976. About the Author Dr.. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. In his biography of John Gill, Augustus Toplady states: "Perhaps, no man, since the days of St. Augustin, has written so largely, in defence of the system of Grace; and, certainly, no man has treated that momentous subject, in all its branches, more closely, judiciously, and successfully". What

was said of Edward the Black Prince, “That he never fought a battle, which he did not win”; what has been remarked of the great Duke of Marlborough, “That he never undertook a siege, which he did not carry”; may be justly accommodated to our great Philosopher and Divine: who, so far as the distinguishing doctrines of the gospel are concerned, never besieged an error, which he did not force from its strong holds; nor ever encountered an adversary, whom he did not baffle and subdue.”

DR. JOHN GILL’S SERMONS



Volume 1: Sermons And Tracts

Authored by Dr. John Gill D.D.

This is 1 of a 4 volume set.

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This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, The Cause of God And Truth.

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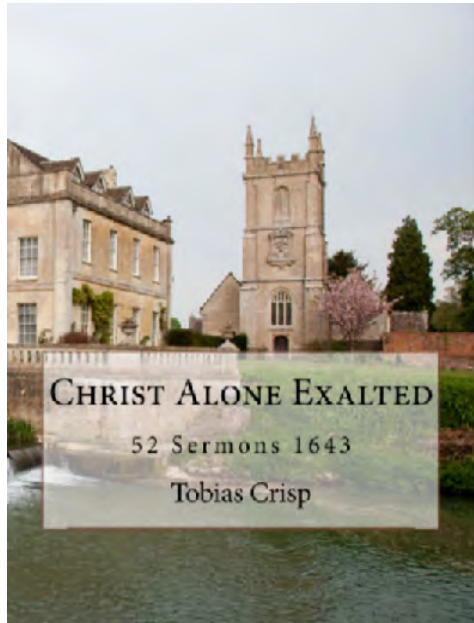
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- 12 The Faithful Minister Of Christ Crowned.

CHRIST ALONE EXALTED



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

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BISAC: Religion / Christian Theology / Soteriology

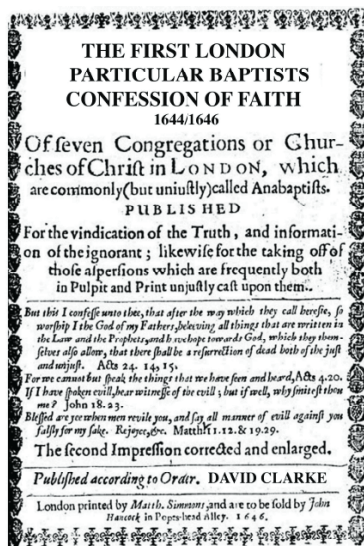
Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

THE FIRST LONDON PARTICULAR BAPTISTS 1644-66 CONFESSION



Compiled by David Clarke

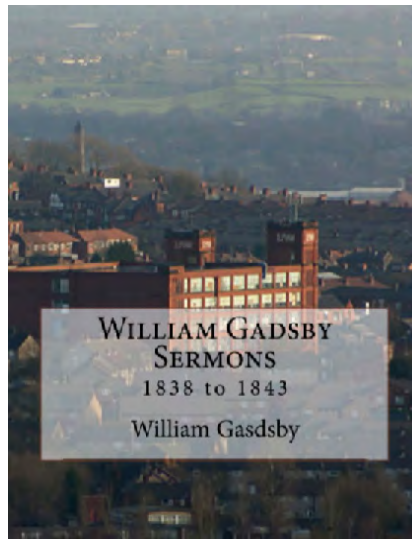
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Subscribed in the Names of seven Churches in London

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WILLIAM GADSBY SERMONS



Sermons: 1838 to 1843

Authored by William Gadsby

ISBN-13: 978-1976503696 (CreateSpace-Assigned)

ISBN-10: 1976503698

BISAC: Religion / Christian Theology / Soteriology

This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

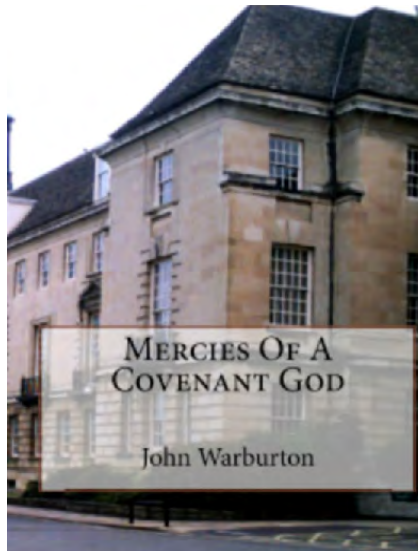
William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry. These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that

gave all the glory to the Lord Jesus Christ for his salvation.

MERCIES OF A COVENANT GOD



Mercies Of A Covenant God

Authored by John Warburton, Created by Bierton Particular Baptists

ISBN-13: 978-1976527562 (CreateSpace-Assigned)

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, “Mercies of a Covent God” tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of

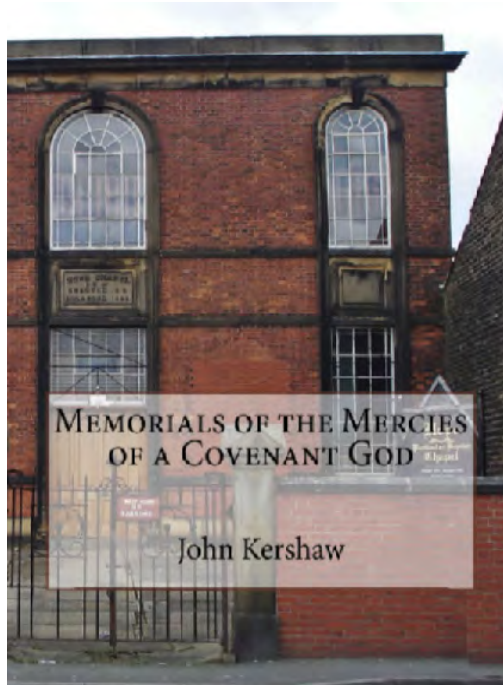
the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

MEMORIALS OF THE MERCIES OF A COVENANT GOD



Authored by John Kershaw
44

ISBN-13: 978-1977848956 (CreateSpace-Assigned)

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

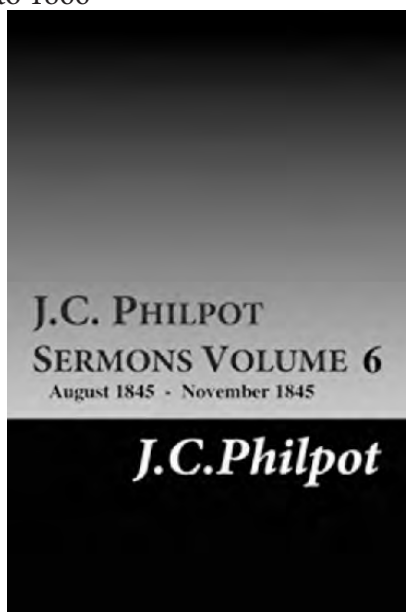
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpot.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

J.C. PHILPOT SERMONS

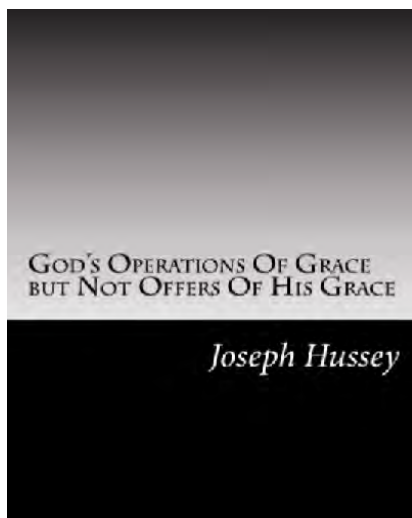
12 Volumes 1837 to 1866



Example August 1845-November 1845

This contains the continuing series of J.C, Philpot sermons, there are 16 in this volume. Sermon 90 Divine Arithmetic 91 Miracles Not Ceased 92 Spiritual Delight, and Confiding Trust 93 Divine Enlargement And Spiritual Obedience 94 The Refuge Of The Oppressed 95 The Anchor within the Veil 96 Divine Husbandry 97 Blessings Imputed, And Mercies Imparted 98 The Promises Inherited through Faith and Patience 99 Blessings Imputed, And Mercies Imparted 100 The Believer's Gain His Loss, The Believer's Loss His Gain 101 The Precious And The Vile 102 The Knowledge Of Good And Evil 103 The Rule Of Christian Union And Communion 104 A Prayer Of The Church 105 The Glory Of Zion Her Sure Defence 106 Called Unto Divine Fellowship

GOD'S OPERATIONS OF GRACE BUT NOT OFFERS OF HIS GRACE



Published 1707

Authored by Joseph Hussey

ISBN-13: 978-1979551847 (CreateSpace-Assigned)

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today

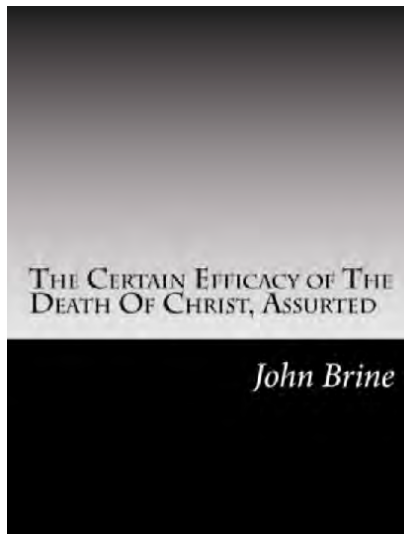
as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal Saviour.

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being effectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

THE CERTAIN EFFICACY OF THE DEATH OF CHRIST ASSERTED



Authored by John Brine

ISBN-13: 978-1973922254 (CreateSpace-Assigned)

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

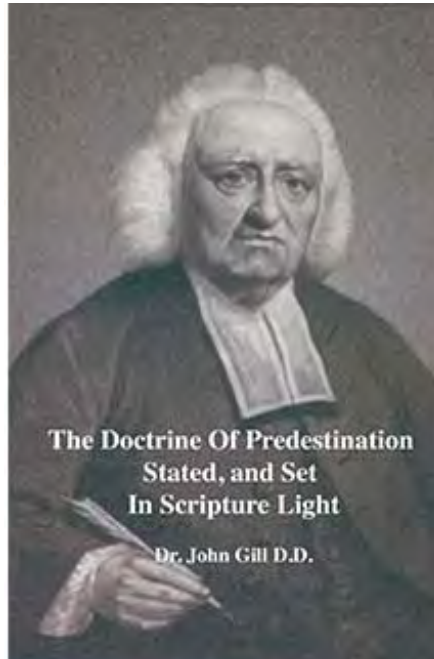
ALL CHRISTIANS BELIEVE IN PREDESTINATION



This lecture is republished for the help of those Christians having

difficulties in understanding the bible teaching of Predestination. Further to this study we encourage students to study soteriology and also of eschatology, both of which we can help by referring you to the further publications we recommend and are listed at the end of this book. The lecture is available on Youtube under the title All Christians Believe In Predestination.

THE DOCTRINE OF PREDESTINATION SET IN SCRIPTURAL LIGHT

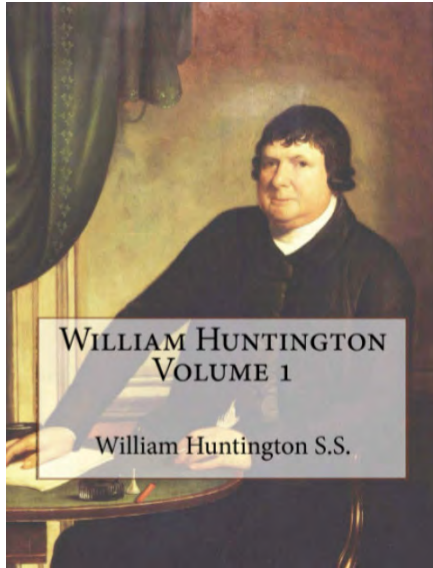


Dr. John Gill

This matter of predestination was set forth by Dr. John Gill against John Wesley who denied the truth of the predestination of some to eternal life by Jesus Christ.

WILLIAM HUNTINGTON VOLUME 1

Of a 20 Volume Set.



Authored by William Huntington S.S.

ISBN-13: 978-1983933820 (CreateSpace-Assigned)

ISBN-10: 1983933821

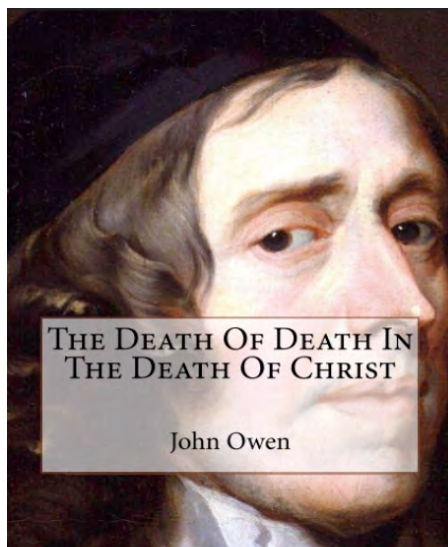
BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit's work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day. There are 20 volumes of his works that were published in 1811, this is

volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage.

THE DEATH OF DEATH IN THE DEATH OF CHRIST



John Owen

ISBN-13: 978-1544793733 (CreateSpace-Assigned)

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is un-scriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen's thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of

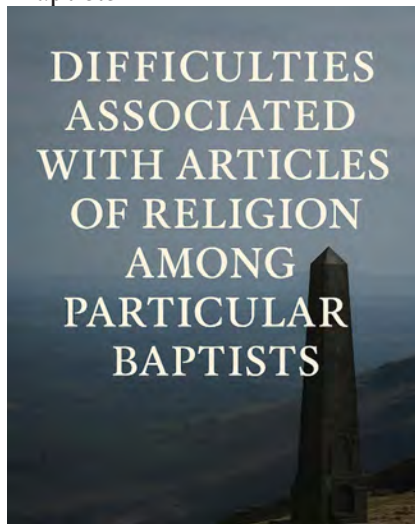
interest in the theology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen's treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor's dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be "helpful" to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was "helpful," too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel

is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



By David Clarke

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a churches constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Berton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Berton Particular Baptists

Pakistan articles of religion from the first Bierton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encountered by Particular Baptists during the later part of the 19th century and since. This booklet highlights the problem and suggests the Bierton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

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Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

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The Development of Articles Of Religion

Act of Toleration 14 Additions That Are Wrong

2 London Baptist Confession 1689 1

Notes on The London Baptists Confession 1689

3 Bierton Particular Baptists Articles of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion 1878

Observations of the Gospel Standard

Articles of religion

Letter to Mr Role's of Luton

Added Articles

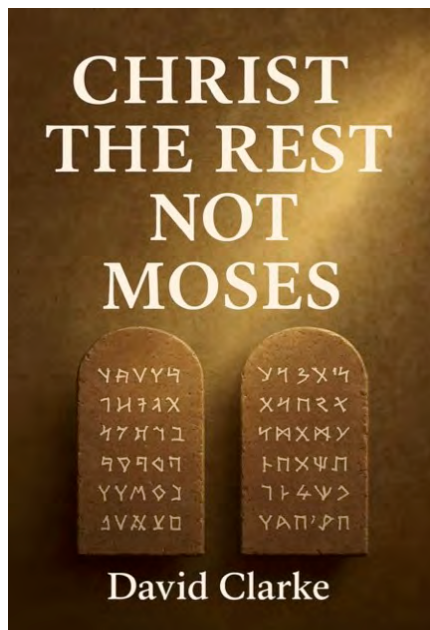
My comments Article 32

The Difficulties Of these Articles Proved

Serious Doctrinal Errors Held

Recommendation for Serious Minded

CHRIST THE REST, NOT MOSES



By David Clarke

“Let us labour therefore... to enter into that rest.” – Hebrews 4:11

What is the true rest promised to the people of God? Is it found in observing days and laws — or in Christ Himself?

In this bold and thought-provoking work, David Clarke draws from Scripture and personal experience to confront a foundational issue at the heart of Christian doctrine: justification by faith alone.

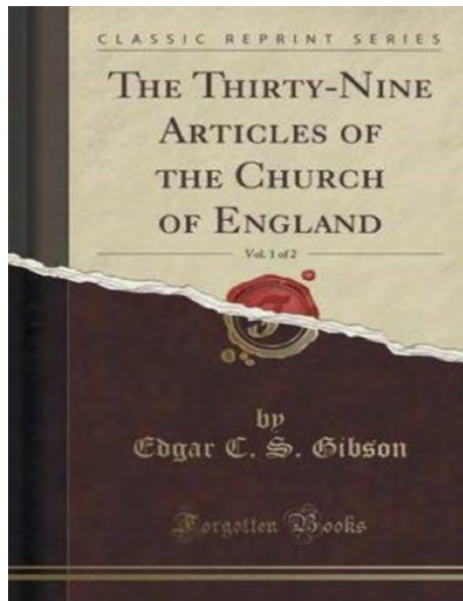
Clarke, once rejected by a Gospel Standard minister over his understanding of Hebrews 4, writes not to stir controversy, but to call believers back to the simplicity and power of the gospel. With a serious tone, pastoral heart, and unwavering conviction, he urges readers to turn from legalism and shadows to the finished work of

Christ.

Written especially for those who love the doctrines of grace, yet feel isolated or misunderstood, this book is a call to clarity, courage, and confidence in the rest that is found in Christ — and Christ alone.

This is not merely a theological issue. It is a matter of liberty, peace, and the very ground of our standing before God.

THE 39 ARTICLES OF THE CHURCH OF ENGLAND

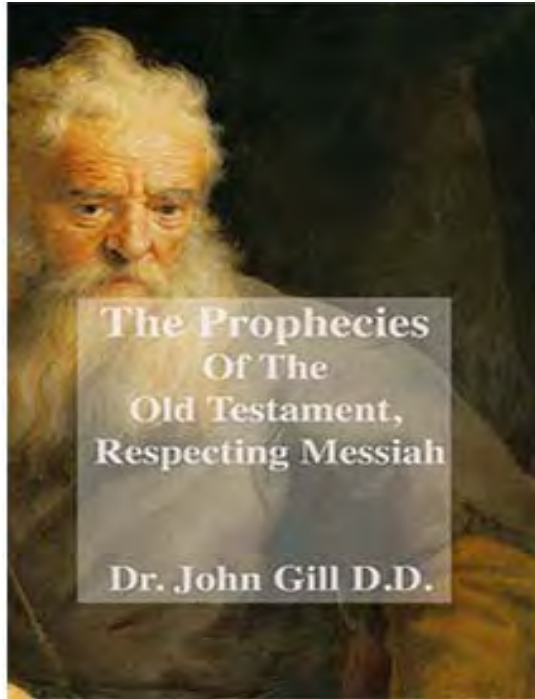


Introduction

The 39 Articles of the Church Of England are a set of doctrines outlined by that church denomination in the year 1562 and revised several times with the final revision occurring in 1571. These articles were also referred to as “The Thirty-nine Articles of Religion”. These articles were created to address various theological and doctrinal controversies that developed in Christendom during the period of time known as the English Reformation. Most of the issues addressed by the 39 Articles pertained to the differences between the Roman Catholic Church and the Church of England which King Henry the

8th formed, after he was excommunicated from the Catholic Church.

PROPHECIES OF THE OLD TESTAMENT RESPECTING THE MESSIAH



CHAPTER 1 The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

CHAPTER 2 Showing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

CHAPTER 3 Concerning the Time of the Messiah's Coming

CHAPTER 4 Showing the Lineage and Descent of the MESSIAH.

CHAPTER 5 Concerning the miraculous Conception and Birth of the MESSIAH.

CHAPTER 6 Concerning the place of the MESSIAH'S Birth.

CHAPTER 7 Showing the several Circumstances which were to attend or follow upon the MESSIAH'S Birth, according to the prophets; and how the; were punctually fulfilled in JESUS.

CHAPTER 8 Concerning the Prophetic office of the MESSIAH; wherein is proved, that he is the prophet spoken of in Deuteronomy

8:15 also inquiry is made, who was to be his fore-runner; what was his prophetic work; and where he was to perform his office.

CHAPTER 9 Concerning the remarkable occurrence of the MESSIAH'S riding to Jerusalem upon an ass, wherein the prophecy in Zechariah 9:9. Is particularly considered.

CHAPTER 10 Concerning the sufferings of the Messiah; wherein Psalm and Isaiah 53 are particularly considered: as also the several circumstances which were to attend these sufferings.

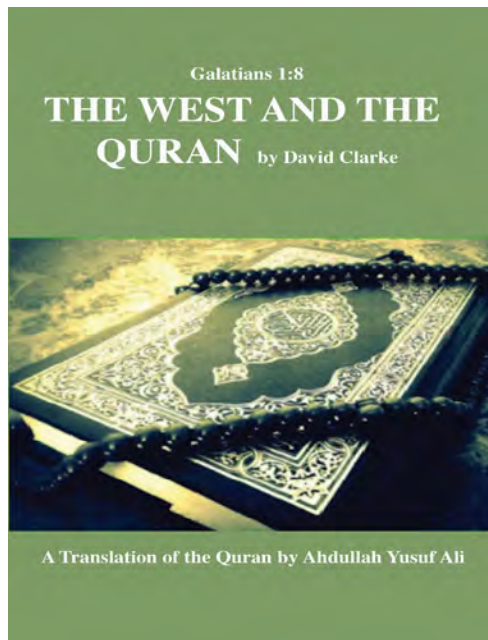
CHAPTER 11 Concerning the Resurrection of the MESSIAH from the dead.

CHAPTER 12 Concerning the Ascension of the MESSIAH to Heaven, his session at God's right hand, and second coming to judgment.

CHAPTER 13 Concerning the magnificent and august names and titles of the MESSIAH in the Old Testament

CHAPTER 14 Prophecies Concerning the second coming of Christ. The publisher introduces a fulfilled view of prophecy.

THE WEST AND THE QURAN



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today. "How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy." Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. “A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity,” he wrote.

The second-class status of women also grated at the young officer. “The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men,” he noted.

“Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world.”

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. “Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.”

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

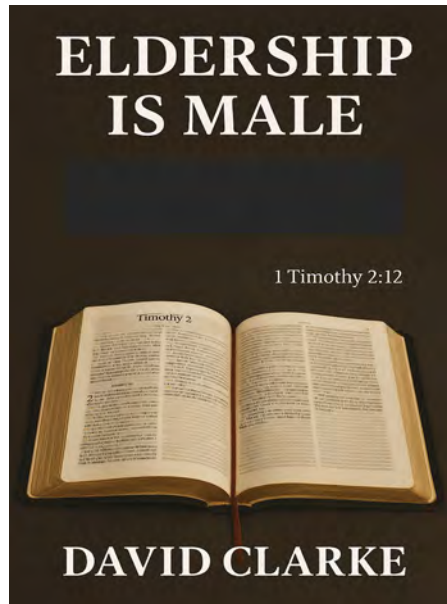
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders
In His Church ? ?

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular

society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LGBT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Video Youtube Playlist Mary, Mary Quite Contrary

CONVERTED ON LSD TRIP

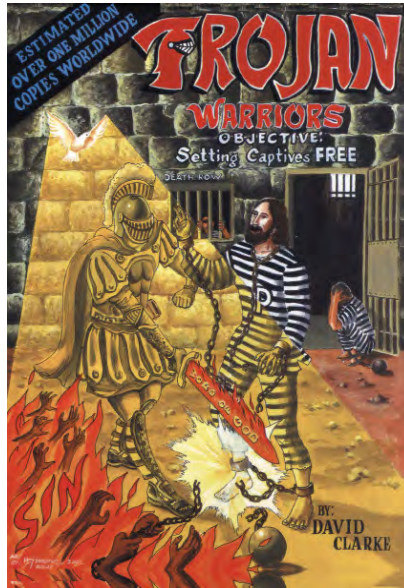


By David Clarke (Author)

3rd Edition Paperback – 3 Jun. 2020

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught

electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

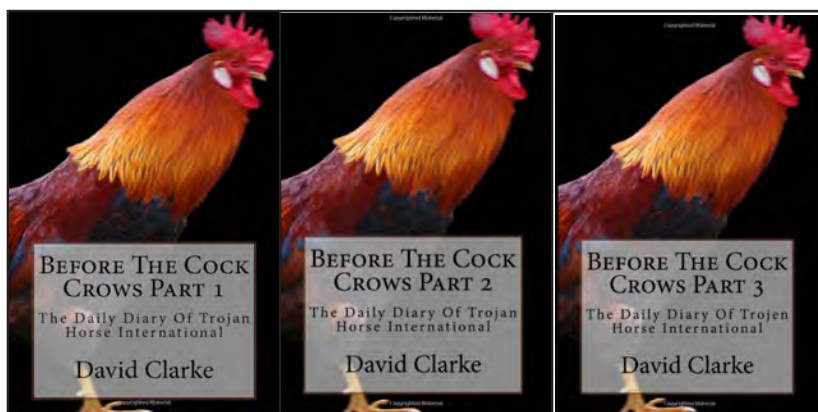
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, “Converted on LS Trip”, and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, “Trojan Warriors”, who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

BEFORE THE COCK CROWS PART 1, 2 AND 3.



[PART 1](#)

[PART 2](#)

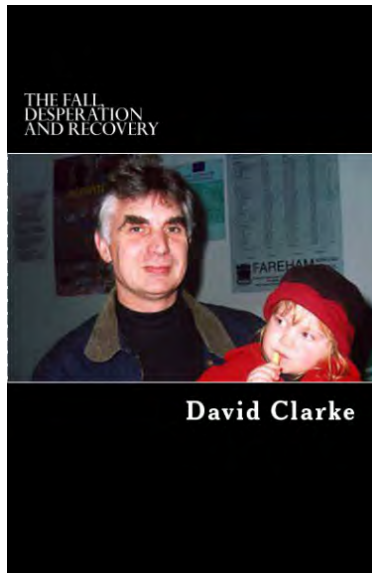
[PART 3](#)

By David Clarke

David Clarke the Director of Trojan Horse International CM encountered remarkable opposition from various quarters in New Bilibid Prison, Muntinlupa City Philippines between October 2002 and July 2003. Most of those who opposed the mission were men from among Asia's most notorious criminals in the National Penitentiaries, which is situated on the Reservation at Muntinlupa City, 1770, Philippines. If one were to judge the success of the mission by that amount of opposition that it experienced, then the mission was a remarkable success. Newton stated that to every force there is an equal but opposite one to oppose it and like Newton, David suggests that to every proactive work there is and equal but opposite reaction and so if this reaction were to be the measure of success, then the mission was remarkably successful. It also serves to demonstrate that God always triumphs. That God saves, not by might, but by His Spirit. That God puts to fight thousands of his enemies and empowers the one's and two's, that trust in Him in order to show that Salvation is truly of the Lord. This prison comprises of three Compounds and penal farms housing over 23,550 inmates, which are all under the control of the Department of Justice (DOJ) and the Bureau of Corrections. (BUCOR). The Chaplaincy, headed by Msgr. Helley Barrido, is responsible for all religious groups and voluntary work

done within the Prison. "Death Row" is in the Maximum Security Compound where over 1200 men are housed and they are all under the sentence of death. Some are doubly confirmed and due to be put to death by lethal injection. Trojan Horse International C.M. was established in the early part of 2001 and composed of a team of two from England, David Clarke and Gordon John Smith. The mission was set up as a Christian ministry, seeking to bring assistance to Michael John Clarke, David's older brother, and many inmates at the Prison. This was where Michael had been incarcerated, for a crime he did not commit, and was serving a prison sentence of 16 years. He had been baptized as a Christian. In an old 45-gallon US Oil drum, on the 16th September 2000 in the Maximum Compound. Michael, like his brother David, had been converted from crime to Christ whilst suffering the bitter effects of this form of injustice in the Philippines. However Michael's conversion was some thirty years after David who had been brought up in Aylesbury, Buckinghamshire and had been converted from crime to Christ, at the age of 20 years old, on the 16th January 1970.

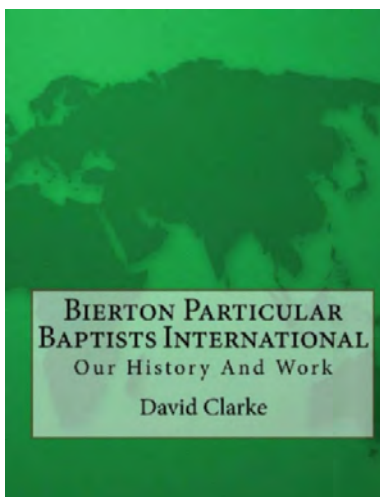
THE FALL, DESPERATION AND RECOVERY



By Mr David Clarke CertEd (Author)

David encountered great conflicts of conscience whilst at the Bierton Strict and Particular Baptists Church and seceded over matters of conscience. For two years he wondered what the future held for him and wondered about the direction that he should go. This led him to severe depression thinking that God had rejected him and then to a desperate state of mind resulting in him turning away from God and to open sin. This is the continuing story of David life as told in his book , “Converted on LSD Trip”, and relates the journey that led to his fall, the desperation, recovery and restoration to faith in Christ . He tells of the good news he received of his brother Michael and his conversion from crime to Christ, that took place 5 years into a 16 year prison sentence, in the Philippines. This was 30 years after David ‘s own conversion from crime to Christ, which was the moving factor behind publishing his book, “Converted on LSD Trip.” David believes this book will be very useful for people of all ages who wish to see the hand of God at work and in particular for those learning the Christian faith.

BIERTON PARTICULAR BAPTISTS INTERNATIONAL



Our History And Work

Authored by David Clarke

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BISAC: Religion / Christian Ministry / Evangelism

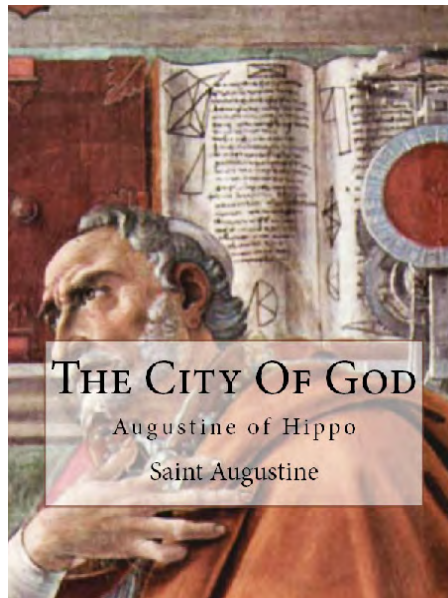
Bierton Particular Baptists were founded in England in 1831 and has now extended to Pakistan. The chapel belonging to Bierton Particular Baptists was closed for worship in December 2002 and David Clarke, the sole remaining member of the Bierton church, commissioned and appointed Anil Anwar and Anwar Shahid John as over seers, of Bierton Particular Baptist church, in Pakistan, in 2016. This book contains the articles of religion for Bierton Particular Baptists and the Bierton Particular Baptist College. Bierton Particular Baptists were a Gospel Standard listed cause 1981.

Bierton Particular Baptists Pakistan is the first in Pakistan and founded by David Clarke. Mr Clarke is the sole surviving member of Bierton Particular Baptist, founded in 1831, in England, and was a Gospel Standard Cause. This book tells of the formation of Bierton Particular Baptist Pakistan 2016 along with the formation of a Minister Bible college. David Clarke appointed minister Anil Anwar and Anwar

Shahid John of Rahim Yar Khan, as overseers work and the articles of religion and doctrinal foundation are those to the Bierton Particular Baptists 1831.

In these we express our belief in the sovereignty of God in creation and redemption and hold to Calvinistic soteriology. We also encourage those interested to investigate Covenant Eschatology, as a means of clearing up some of the many strange views held by some that teach end times theology. This magazine has been published to help Christians encourage and educate each other, in a way free from censorship. We encourage feedback and wish our readers to contribute further articles for publication. We believe the Lord Jesus Christ is the eternal son of the living God who alone is the saviour of mankind whether **Muslim Gentile or Jew**.

THE CITY OF GOD

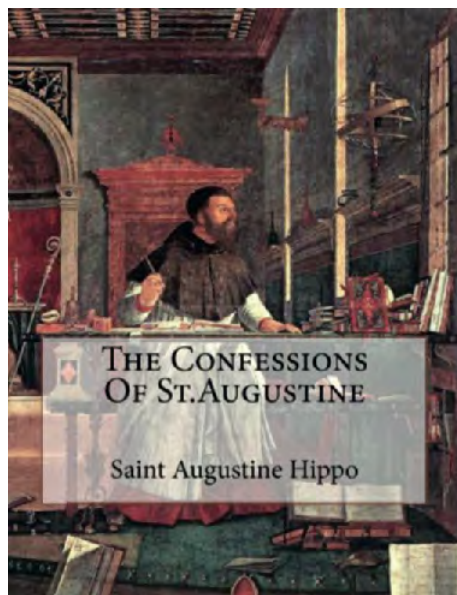


Augustin Of Hippo

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin. Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church. Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

THE CONFESSIONS OF ST. AUGUSTINE



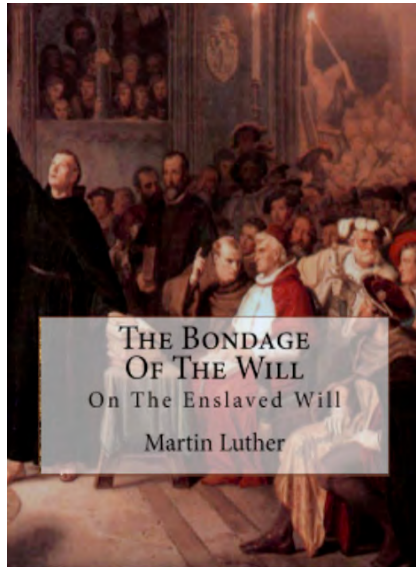
Augustine Of Hippo

This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being a complete unit. Confessions is generally considered one of Augustine's most

important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that *Confessions* will “always rank among the great masterpieces of western literature”. Written after the legalization of Christianity, *Confessions* dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian’s struggles were usually internal. *Confessions* was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words “I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it” in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define “confessions,” in order to reconcile his imperfections not only to his critics but also to God.

Pelagius, a British monk, took exception to Augustines prayer “Grant what Thou commandest, and command what Thou dost desire.” Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took up the cause of God clearly demonstrating the fall of man and the inability of man to do good and defended the truth of original sin.

THE BONDAGE OF THE WILL



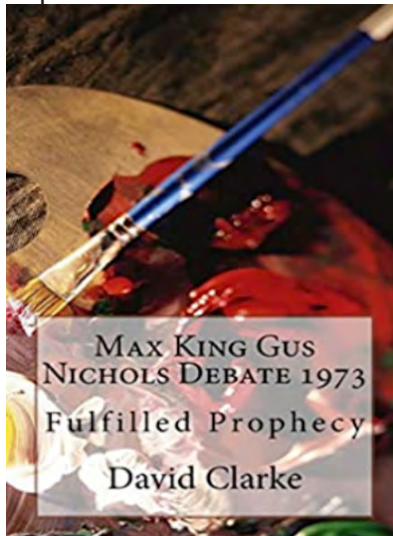
On The Enslaved Will

Authored by Martin Luther DD

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

MAX KING GUS NICHOLS DEBATE 1973

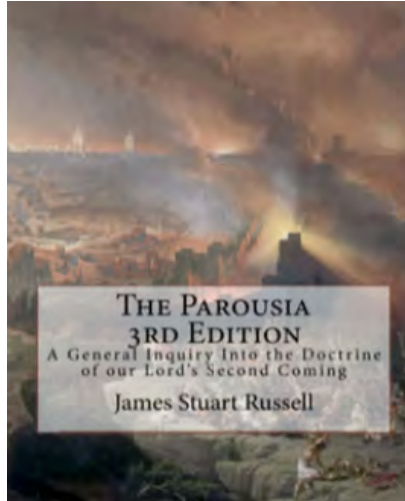
Fulfilled Prophecy Paperback – 27 Nov. 2016



By David Clarke

The following debate was conducted on 17th to 20th July 1973 between Max R. King and Gus Nichols. This reading is by David Clarke, on 5th September 2016 and is available on our Youtube Channel as, 'Max King Gus Nichols Debate 1973'. 1 International Background To The Debate At the time of this debate, in 1973, the reader based in England, had been introduced to Dr John Gill by his Body of Doctrinal and Practical Divinity and also the Cause of God and Truth, both book he had been obtained from publishers in America. David had been converted to Christianity after a bad trip on LSD, On the 16th January, 1970, and turned his back on his criminal past, to follow Christ. He had been virtually illiterate until that time but learned to read by reading the bible and classical Christian literature. Well meaning Christian friend gave him books to read on the end of the world such as The Late Great Planet Earth and Clarence Larkin's, Dispensational Truth, all futurist views on the second coming of Christ. It was when he discovered that the Doctrines of Grace were those truths taught in the bible that he joined the Bierton Strict and Particular

THE PAROUSIA

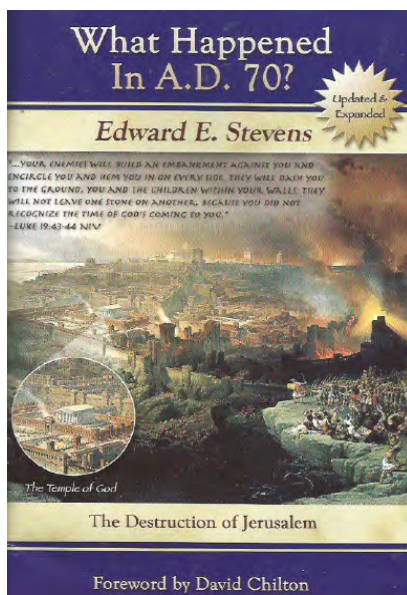


James Stuart Russell

James Stuart Russell's, 'High Praise For The Parousia', is an excellent work that looks at the New Testament teaching of the second coming of Jesus Christ, and the book of Revelation tells of those events leading up to and including his coming. Luke 23, verse 28. But Jesus turning into them said. 'Daughters of Jerusalem weep not for me, but weep for your selves and for your children. 29. For behold, the days are coming, in the which they shall say blessed are the barren and the wombs that never bare, and the paps which never gave suck. 20 Then shall they begin to say to the mountains fall on us and to the hills cover us. 30. For if they do these things in the green tree what shall be done in the dry? The book of Revelation is a prophecy that Jesus gave to the Apostle John before the Neuronic persecution in 66 .A.D. He was told to write and inform the seven churches in Asia about those things that were shortly about to come to pass in his day. It relates to those things leading up to the destruction of Jerusalem and immediately afterwards. It told of the judgment God, styled the Day of Vengeance, on the city called Babylon for her sins and breach of the first Covenant. This Babylon was the city of Jerusalem who's people and leaders had rejected the Lord Jesus Christ and turned their back on the Mosaic covenant. The day of vengeance was day when the cup of God's wrath that was poured out on her who was

called Mystery Babylon, The Mother of Harlots and this was to bring an end of rule of the Mosaic Law, bringing it to its fulfillment as Jesus had said I come not to destroy the law but to furl the Law and to bring in the New Covenant order called the law of Christ. It is impossible to understand the book of Revelation if one takes for granted that the date of its writing was after the fall and destruction by Titus, in 70 A.D. Most scholars assume the book was written about 96 A.D. 16 years after the event and so it has become impossible for them to establish a correct interpretation of the book.

WHAT HAPPENED IN A.D. 70



Edward E. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a **consistent view** which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more **conservative** on most other issues than traditional views. And there is **no compromise** of any essential

Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written (**audience relevance**). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical and cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that **the book of Revelation was written to the first century church and had primary relevance to them**. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christ and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that

they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived. We live in it. Both futurist Christians and non-Christian Jews need to realize this. Christians are finally beginning to seek alternatives to the fatally flawed **futurist** interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment. It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true.” You might want to have your Bible open alongside as you read.

Edward E. Stevens

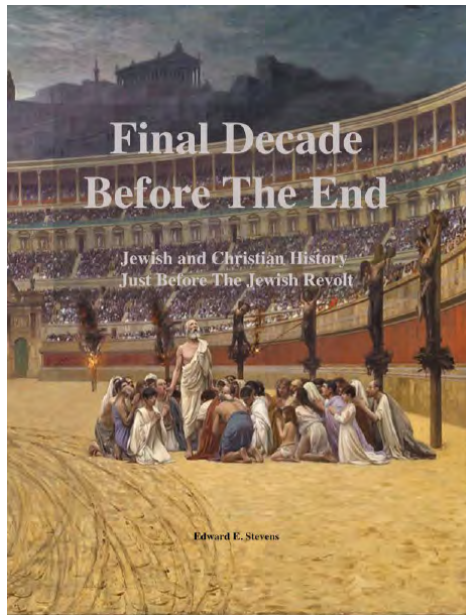
INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org/>

Bradford, Pennsylvania

April 17, 2010

FINAL DECADE BEFORE THE END



Edward E. Stevens

Ever since the booklet, **What Happened In AD 70?** Was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end time prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD

54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the end time events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org>

Bradford, Pennsylvania

April 17,2010

